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Must Remain in Transcription Room

Thursday, June 6, 1974

BARN

Lunch

MR. NYLAND: So, so many people now, huh. Where do you all come from? Of course, I know some came with Mrs. Popov, but that cannot increase it that much. Is it special today? Is it somebody's Saint Day, or somebody's birthday, maybe?

What will we talk about? Or, maybe, what should I talk about? You know, I always start with the best of intentions; [I] say, "Now we're going to have questions and answers." And then I get caught by it and I feel, well, what I want to elucidate is probably better than an answer -- and maybe it is wrong. Maybe I should wait until you ask. And then of course, when you ask, then I have freedom to answer as much as I like.

Do you have questions that you would like to talk about, different things that you have experienced. What isn't clear, like, for instance, last evening or Monday?

By the way, is Peter here?

Peter: Yes, sir.

MR. NYLAND: Peter, I have to correct a little statement you made on Monday. Was it Monday? Or was it .... ?

Elaine Knight: Monday.

MR. NYLAND: Yeah, we had a meeting before, huh, and I suggested something for the construction people. What I had in mind for them is for a couple of weeks, actually to see how

they were in relation to each other while they are working during the day. At the end of the day to be very sincere about themselves, and then to write up what -- in what way they really had not done what they perhaps could have done, in which way they had been a little stupid or not considerate or what was wrong. Also, they could say what actually was right.

But that was a question between themselves only, not to communicate to others; and that's why Peter made the little – uh -- wrong remark. It was not to criticize others. It was only to criticize oneself for the sake of obtaining more self knowledge of oneself at the end of the day of how they had behaved, and particularly in relationship with the people they are working with. And also in order to maintain for themselves a certain level so that by being honest about what the day has been, or had been, that then perhaps the next day they could profit by it. And to do this for two weeks to maintain a level for themselves and to see if then as a group, with people making that kind of effort of really wanting to find out what they were -- and including, of course, this kind of acceptance, or the wish to continue to Work on themselves in creation of that what could become Impartial to them and tell them honestly without any further questioning what they were -- that that would help for the group, the construction people as a whole, to understand each other much better and to increase the level of their exchange.

So I took a little issue. It was not criticism of others. That you can do in daily life as much as you like. You can go ahead and criticize every person you are in contact with, and you can consider yourself much superior -- that you know it all. You remember Mr. Know-It-All on the radio? And that he didn't know it all, huh. Everybody knew about the Pinto or the Ford. And then there is another telephone he said, "This is Mr. Know-Everything" or whatever it was. As I told you before, I listen to radio for lack of a better thing maybe.

So, Peter, I hope you excuse me.

Peter: Yes.

MR. NYLAND: Well that's all right, Peter, I can excuse you also.

What do you want to talk about? Because when I ask that now you have to say -- you have to have a question -- otherwise I keep on talking. I don't like to have silence.

Judy Benowitz: Mr. Nyland

MR. NYLAND: Yes

Judy: It's Judy Benowitz.

MR. NYLAND: Yes

Judy: I have a question about how to use my personality and the way that I am as food for my Work, food for my wish.

MR. NYLAND: You use your personality to plant the seeds of Objectivity. We use inner life on the basis of outer life. We first want to till the soil to find out what we are as a personality, so that then you can expect this personality to be able to perform certain tasks that may be necessary, and particularly in relation to expressions which come from inner life. It is a matter of trying to find out what is available with one's personality to become more Objective in daily life. And logically if it is in daily life it has to be something that has to do with what the way you are now as a personality. So you use your personality constantly. And particularly in this question of observing it in order to obtain knowledge which we say it ought to be truthful, that then for that reason you continue to live; because if you didn't live and you didn't have a personality there would not be any chance for any form of inner life, no possibility for development of your feelings and your emotions, and definitely no possibility at all for a changing of your mind. So your personality is there and you were born with it and thank God that it is an instrument you can use.

But you see it has to be used for two purposes: one is the maintenance of your personality in daily life and fulfilling the function of living on Earth, whatever that may mean. For different people it is different, because some people will assign to that particular kind of task a very small quantity of energy or even a wish and desire on their part to help to maintain it, almost in great simplicity that they feel it is quite all right if it just happens to live, provided then they have enough energy for something else. And logically there is a great -- great many people who are interested not only in the maintenance, but in self aggrandizement, vanity, respect, publicity, admiration, and so forth -- and all of that, of course, is centered in their personality, their behavior, and their consideration of themselves, how wonderful they are.

So I really do not understand your question because the personality is there all the time to you [to] be used for a very definite purpose when we say, "to be observed in order to get information about the reality of oneself," based, of course, on that what is life, which is expressed through the personality or through the different functions and the different organs of a being -- a human being. You understand the question of a development of one's inner life, or when we say when it starts to develop a Kesdjanian body or even for the use of a Soul, the personality is the stepping stone from where we start. Otherwise how else will we live? You cannot make a Soul just like that. It has to be utilized, whatever this personality is, for whatever material could be available, that what could become more permanent -- either that what is already inherent in a personality when it is still in an unconscious state or what can be made during one's lifetime of that kind of quality. And when it is more permanent than the material forms of the body, it perhaps can be used for the formation of Kesdjan. And the problem with Kesdjan, in order to make a Soul, is exactly the same kind of problem in principle.

Judy: I understand what you say. I tell you what brought it up for me; but I do consider myself as a personality and when I do it is largely in terms of a description. Though I do try to apply what you said to me a long time ago about seeing if I could be neither hot nor cold to myself. And just see it in that way, in an ordinary way. In the last two days I find that whenever I try to Work that quality of description enters immediately. When I try to introduce something that is Objective or to go toward Impartiality, that description remains with me and I . . . .

MR. NYLAND: Description of yourself?

Judy: Yes, and I find that that's -- we talked about it a little bit last night -- I find that that's an obstacle that, that is very much with me now as I try to Work. And I wondered whether it had anything to do with that interest that my personality has in always describing and valuing being able to put things in their place. And for a long time I've considered whether I -- I should bother changing, and I've realized that I can't even if I would wish to and that I was dealing with myself as I was. But I find that personality quality in the way of my Work attempt.

MR. NYLAND: Do you understand what actually takes place in your mind when one Works? When one wishes to create an 'I', what really takes place with the mind, and it takes place also with one's heart? But let's stick with the mind first. What is happening when I say, "I wish an 'I' to observe," and I say, "I want to create an 'I'," and "I have a wish for Consciousness?" There is very definitely something that has to exist, which then can give me Objective facts, and definitely something that's not subjective. I can contemplate and consider myself with my mind sitting and thinking about all kinds of associative thoughts, all kind of feelings I have, and all kind of memories I have about my body. I can even notice my body for whatever it is doing without ever getting anywhere else than only a description of my personality.

But, you see the problem is not at all just a consideration of what I am on Earth. The idea is that being on Earth has a very definite purpose, that during that time something else must also take place; otherwise, I miss my particular Aim. And that the Aim is the continuation of my life in forms which are not subject to destruction like I know that my body is when I live on Earth. And then, having in mind the possibility of living in a different kind of a world -- spiritually perhaps, or, in any event, not always on this Earth -- that I will be allowed to die in order to fulfill that function of my life.

So for that reason, I have to have much more perspective about what actually has to take place, and when I want to Work, it has to be because of that reasoning, that I want to understand the continuation, if possible, of my life, if actually life is eternal. And that then I, knowing that I am alive, have to consider that as a possibility regardless of what I know will happen to my body.

Now for that reason we try to find out if it is possible during this lifetime to make something that can be continuous and that can stay with me regardless of where my body happens to be. In the first place then, if my body dies this life still can continue in whatever form it has to appear then, or can be manifested -- and we say Kesdjan, then we say Soul. But what is the purpose of the Soul? To understand the totality of life as it has been given in the universe, and to fulfill certain concepts within oneself which are not so easily defined and which are mostly there because of my emotional attachment to that what is deep within me in which I believe that what exists in the outside world actually could be of use to me, and ultimately believing in a God with Whom I can, I hope, sometime maybe talk in a certain way, or at least that that part of my life that now exists can be united with the totality of all life, whatever that description may be.

So I create in my mind something that is separate from the ordinary subjective departments. I call them departments -- the formulatory and the pondering and the thalamus and the hypothalamus and all the different forms that I know in my brain which have very special functions and which all are subjective. And now I want to see if there is a possibility of a function -- some section of the brain to function in a different way. And I find that in certain what we call virgin fields what are not as yet used in a mental way, perhaps have been used, but may be atrophied -- in any event [are] not in action now. And I want this 'I' to become active using that kind of mental machinery.

Now if I see that -- that there are now two very definite sections, as it were, in my brain, one is totality of subjective functionings which I am familiar with. They are used for the further maintenance of my life on Earth. Next to that is something I want to create as an Objective faculty to be placed in the section of the brain specially for that purpose. That particular section of my mental activity is now to be used for an entirely different purpose. Not the maintenance of myself in ordinary life but for the possibility of creating something that I call afterwards my Soul. So, one, this subjectivity remains horizontal; that what is Objective becomes vertical. And so when I see this, and I say now: I want to continue with my ordinary life the way it is, I also want to separate out a little energy for the continuation of that what I wish to create further.

You understand that?

Judy: Yes, I do.

MR. NYLAND: Good.

Judy: My question -- I think the focus of the question was on the obstacles to allowing that something higher to take place, or allowing that part of my mind that I wish to function to be able to do so; but I find this particular obstacle -- this ordinary, subjective, descriptive state --

has a certain kind of strength for me at certain times that makes it very difficult for something else to operate, and I wondered what to do with it.

MR. NYLAND: Give it less energy. Give it less energy! Don't pay attention to it. If there are thoughts in your brain don't feed them. If there are feelings which are a little bit too much, again, don't feed them. Create first, if that is necessary, conditions which are very simple, which are not very demanding on you, where there is definitely energy available for the maintenance -- and perhaps not as much that is usually necessary when you became identified. Those are very simple things in which I then try to Work and hoping then that there is enough energy.

Now, if the energy is still divided in the maintenance of myself in the form of descriptions and what I'm doing and which should belong to the ordinary maintenance section, my wish has to be much stronger. So you see it is simply a matter what weighs the heaviest. And if I still keep on describing things, I say: I don't have a wish which is strong enough. A wish has to become much more demanding for the sake of my motivation which I understand of a realization that is the necessity for me to have to -- to become something else: I say sometimes a Conscious and conscientious person or harmonious or whatever in the terminology of Gurdjieff will apply. And now I have to see, and I see that myself, that too much energy -- thought, feelings -- go over in the description of myself, and partly because it is so attached to it, and partly perhaps I am interested in what it is doing, partly perhaps I love it, whatever it may be. But it indicates that my wish is not strong enough.

So there are the two things: one is to reduce the conditions in which I am to greater simplicity so that there is not much energy going for the necessity of maintaining myself. The other is an increased wish for wanting to grow.

Now you see, that demands on the part of me a certain insight of why I actually wish to grow, and at first I think I have to have the attitude of being grateful that I exist, and that there is somehow or other a chance given to me to use this life for a different purpose than just maintaining the Earth or the moon. This wish is the realization within oneself [of], I call it sometimes the sanctity of my life in relation to total life, or the existence of higher forms of being or, religiously, of God. And although I can imagine God to be something that I really cannot describe, at least it can give me a feeling that I belong to that, and that I actually wish to develop in a certain way so that I become acceptable in the eyes of the Lord.

Do these terms help you any, when I explain them religiously?

Judy: Yes, it's very helpful.

MR. NYLAND: OK, because it can be philosophically, it can be scientifically, it doesn't matter what kind of language one wants to use for it. Religiously it is a little easier because it is more understandable by many people, because each person has a certain experience of his inner life. And therefore, when you start to compare this inner life and the conditions of an experience as a result of living there for a little while, and comparing it with results of living on the outside superficial world, then one starts to evaluate one against the other and then determines then, after all inner life is worth more, not only because it has more perspective, but it is worth more in quality. And that is really what I am after because I want to see if in my ordinary life I can refine myself, as if I could actually crystalize out and again dissolve myself and again crystalize and again dissolve in order to make that what I am more pure. That for me is a perfectly good motivation for wishing to Work.

I'm quite certain that I am not as yet not even in the condition where I even would like to meet God, even if I say so. Even if I would have the chance of doing it, I would live in fear and

trembling because I wouldn't know how to behave and what to say and how to be in His Presence. But at the same time I have a very definite notion that something is possible for me, that if I only can Work in that direction and I can learn to understand how I ought to be, then perhaps I will not be so fearful about going to heaven.

Your wish has to become more. It has to be considered something not only important, [but] something that is needful. There is a little saying by Amnia(?): "One thing is needful: to possess God." At the exclusion of everything else existing, that was the one thing that for him was necessary. That I think is a question of one's prayer, of an attitude of one's inner life in relation to that what are higher forms of living, and the association with that in the first place, but also a willingness to become that what one ought to be. Not knowing exactly how to be, than only in the beginning to say: it is not that what I am, so when I apply that to myself I thought I know that I have to be Conscious and I have to become Conscientious, because that what I am now – unconscious and not having a Conscience that is valuable enough to me, I have to change it. So the motivation is quite definitely as if it were to prepare myself for going to heaven. I say that in a certain way; going to heaven for me means to associate with those levels where my Being corresponds to the existence of a spiritual guide.

And again and again my motivations can be quite different and varied and they need not always be centered in God, although I think it is much more useful when I talk about my inner life; but, I can also consider myself in relation to other people. I can see that I am not always to other people what I ought to be even with my mind saying it, and my feeling not even wishing it, and that I have then a certain difficulty between these two aspects of myself which don't seem to agree. I can also say I waste too much time in talking with people about nonsense. I can also say that that what I give to others is not really deserving, and I should use it for myself. I can

also consider myself and saying, I lose a great deal of energy which could be used for other purposes, if I only knew how. And many times when I look at myself and say that I have a great deal of energy available -- am I using it to the best of my ability? Or what is there that I say my Conscience, does it really exist or should it be improved or should I actually purify my Conscience? Is there something within me that has a desire to become in that sense more perfect? At the same time not forgetting that I'm a man on Earth with very definite requirements to fulfill.

You see in many of such considerations regarding different kinds of responsibilities that each man has towards himself and towards others. And if I fear sometimes that I fail or many times that I fail, or that, in accordance with ordinary Christianity I say, I am a sinner or I'm not understanding God and the meaning why I am alive, I ought to spend some more time seriously about considering that -- all of it will help me with increasing my wish to Work.

You understand?

Judy Benowitz: Yes, Mr. Nyland. Thank you.

MR. NYLAND: OK. Yeah

Larry Sacarow: Larry Sacarow, Mr. Nyland.

MR. NYLAND: Yes, Larry.

Larry: At the beginning of the meeting you spoke about the task that you gave to the people in the Construction Company about being critical of themselves in relationship to their interaction, and for myself for a long time, based on many things that you said, I've tried not to be critical about myself in order to try to develop something that could be Objective. And I'm wondering if there is a perspective that can be helpful for Work that I am not understanding about being critical about oneself.

MR. NYLAND: You know, Larry, Work is a process. It starts out with raw materials and, gradually refining them, you build something from it. And so there are different steps in Work, and the first requirement is first to have a knowledge of oneself, because that is the kind of material I wish to work with And if I cannot rely on that what is my knowledge about myself -- that it is, as it were, unchangeable, that it is in that sense, absolute -- I really cannot use it in any way for a foundation to build something on. So the first step in Work is an Observation process in which I want to eliminate my feeling and my mind and give really a wide range to a different functioning of my mind so that then it could function in the sense of Awareness, instead of in the sense of thinking. And we talked about that a little while. That involves, of course, that when I can be Objective from that standpoint, I can acquire knowledge of myself which is, of course, more reliable and in that sense remains absolute and also permanent.

Now the question why I want this 'I' to function in that way is only because my ordinary existence with my mind the way it is not functioning at all in that direction. Because although it is mental, it is constantly interfered with by my feelings, and very seldom is there a relationship between the two of unity. So I substitute something else; that is, I wish this particular mental process to take place as an 'I' functioning, and I also give an attribute to 'I' of a different kind which is not mental but quite definitely emotional, and we call that benevolence.

And now I wish by means of Work to develop these two aspects of this 'I' so that when it actually starts to grow up, and in that process give me information about myself, there will be a time I'm ready with the foundation; and then I wish to build whatever I want to build on that foundation.

Now when that point is reached I change my, as it were, my mind; I now become critical about that what exists in relation to that what ought to be made of it, or for the purpose for which

it has to be used. And I can say at first it has to become the foundation for the Kesdjanian body which will mean that actually my heart should function emotionally correctly. And I could also say that it should function for my mind to become more Conscious. But you see, in general, if we say Kesdjan or Soul, it doesn't matter if we call it that way. The main thing is [that] I want for myself something to change so that then I become an individuality instead of remaining a personality. So that attitude for myself is to utilize the information which this 'I' has given me for the purpose of a further development, and I call it one step up.

But then I have to see what actually is available, and most of that what is available is subjective, and I cannot use these subjective elements for the functioning of a Kesdjanian body when that what I then would make is subject to death. So I have to develop something that actually can prevent death having an effect or will not be killed by it. Now that process of this 'I' starting to function in relation to myself we call Participation. In that process, I remain Observant, I remain Impartial, as far as the function of 'I' is concerned, and I also have this 'I' function Simultaneously in receiving knowledge about myself. But now it has an added function to fulfill: to select out of that what is my unconscious state, the matter of which I am composed, that what can be used for the further building up of something of a more permanent nature.

So then I become critical, at the same time there is an absoluteness in the judgement. So that the criticalness is not subject to any further interpretation and no further rationalization which would undo my criticalness and, therefore, in the criticalness I still have facts which are reliable. Those reliable facts I can use because they are now measured from the standpoint of permanency, or suitability for a different form of living. These facts now start to include manifestations because the manifestations are based within myself on forms of life existing in any one of the three centers, and now I wish to see what the form is they have taken and to judge

by that kind of a form of expression if my life actually has been expressed in relation to that what ought to be in the form of a Kesdjan or a Soul body. So I become quite critical; I remain observant. I remain in that sense absolute in receiving information which is correct, and therefore I can talk about an Impartial criticism of myself because I have an Aim in mind: that I want to use that what I now consider suitable for a very definite purpose and not the maintenance of myself.

So you see the Impartiality remains. Impartiality simply means that I'm no further interested in that what I am as an ordinary person, that everything leaves me equal regarding that; but it does not mean that I am impartial regarding that what is of a higher nature. Because if I set that out as an Aim for myself to be used for the development of my inner life, I become extremely partial to that. I even start to describe, if that what is now to be used as bricks for the building of a Kesdjanian body is actually suitable. So I must have judgement.

So, you see, I've turned around completely. In the beginning I accept anything that is for whatever it is without any further questioning, because that's me unconsciously; but now I wish to become a Conscious man, and I become very adept in only selecting that what will add and help my Consciousness. So my Aim is there, and is quite different from the material existence of my body. And since most of the manifestations have taken place within the body, there is very little that I can use of such manifestations than only to maintain it. But when I consider the question of my mind and the question of my emotional states, in that there is still a potentiality which can be guided in the direction of Conscience and Consciousness. And that is why I have to have a judgement which I first accept from an 'I' telling me what is right and wrong for the further building of Kesdjan and Soul. After this 'I' has given me this information as a teacher, I become a pupil wanting to apply that what I have learned in my own daily life, and that we call

participating with myself. You see, then I become ready to consider that what I actually am, not so much my physical appearance, but that what is my feeling, how it functions, and my mind and how that functions. And in relation to that, how can a mind grow up to become Conscious, and how can a feeling grow in the direction of emotion? You see, those are the potentialities.

And as I now, you might say, am walking through life with my 'I' participating in my activities, I constantly try to listen to what this 'I' is telling me. That is the guidance I get. The 'I' is willing to tell because that is the reason this 'I' was created and that is the reason I have given a great deal of sacrifice to build it up and to make it grow; because I've asked this 'I' constantly during the period of Observation to please grow up because, please observe me; and I've gone out of my way to create such conditions of a continued possibility of Observation. So now I claim 'I' as my teacher, but at the same time I'm perfectly open to receive what this 'I' is willing to tell me, and I know now that this 'I,' being Objective for me, will tell me the truth. So I can take that, and at the same time this truth is in relation to the possibility of using what is potential for an actuality.

You see an 'I' starts to talk in the direction of a development which is vertical. An 'I' is not interested in further describing what has to be done for maintaining my life. When I enter as it were into this period of Participation, I do something quite different: I become looser and looser from that what I actually am and appear to be in my body, and the accent is more and more placed in my inner life and more and more on the essential qualities of myself. And on that basis I can listen to 'I' because the 'I' is not talking anything else but essentiality. An 'I' is not talking superficially or about superficial manifestations. The 'I' simply says, "That belongs to this Earth, but I am from above and I represent a higher form of life in some kind of a form that you many have created, but the essentiality of myself is not of this Earth." And so my wish to listen

to 'I' has to be very sharp, very, very considerate and very simple and not encumbered by all kind of other little thoughts and so forth which in the beginning were necessary; now they become less and less necessary. And the criticalness goes over into a wish of convincing me that that what 'I' is saying is right.

You see the accumulation during that period of Participation is again a new set of facts which can be used as building blocks for my soul and for the Kesdjan. They are, of course, spiritually tinted, because once and for all I am through with my physical existence. I become more and more a part of a higher level of being. At the same time the 'I' keeps on telling me what is right and I don't know as yet if it is right for me because I haven't had the experience. All I do in the beginning is to listen to 'I' and I have to say, "Yes, I believe you; I think you are right." Then comes the period partly after the accumulation of such data from an 'I' in my own life, and it is, as I say, towards the end of Participation and going over into what we call the experimental period in which I test out the wisdom as given by this 'I' telling me if you do this or if you do that there will develop in you a Consciousness and a Conscience. You will be able to become a man when you now in this experimental period try to apply what has been given to you as higher knowledge.

Again at that point there is a criticalness that comes in. You see the criticalness first was on the part of the 'I' and that was an impartial one. The difficulty for me in the experimental period is that I wish to become critical also about myself as to the good application of what is this knowledge that I have received. And my experimental period is constantly between: is it right or isn't it? Constantly trying to see that that what I am doing with my life --to consider it now from the standpoint of my ideal. So the experiment has to do with the consideration of a realization

[of] me trying to become Conscious and Conscientious, and all the time comparing it to that what is an ideal, and during that process many times asking 'I', "Am I still on the right road?"

To go a little further with it: this 'I' then has taking up--taken up lodging within myself. It has realized the necessity of the unity between Consciousness and Conscience. And since Consciousness is represented by the 'I', particularly when it starts to advise me, my Conscience is represented by my Magnetic Center. And since then these two united with each other become the main issue in the development of my self, I'm giving them a place within myself from where I then can -- to where I can go, and where I can return from with information for my life. You see, my life is quite different then, because its not so much dependant on the maintenance and what I eat and drink, but simply I want then manna from heaven and I want nectar from the gods. Those are the two things I need and it is mainly for the development of Kesdjan. Again I say, as a stepping stone towards building of a Soul. But my life becomes much more dedicated to the possibility of its ultimate Aim: that is to become Conscious and to have a Conscience. You see, there is no -- no contradiction.

Larry Yes,\. Yes, I see. My problem, as always, has been to think of criticism on the subjective level rather than the observation of the misuse of the energy for that subjective life as opposed to the development of an 'I'.

MR. NYLAND: That's right. Leave the criticism in the beginning to 'I' then in the presence of that criticism you will understand how to criticize yourself.

Larry: I found one of the most helpful things two weeks ago at a meeting Saturday night when you said, "Don't attempt to change your behavior. The moment you feel the need to change, Work instead"--in trying that I found it was very, very helpful.

MR. NYLAND: You see, even at that you can change because it doesn't make any difference for the 'I' what kind of an object you are. So there is no objection to changing, but I don't want the change to take place then afterwards. Now let's Work. Then you miss the opportunity. So it is very good Work. You can hardly help it that you will change, but as I say it is not necessary. All right. Is that it? Yeah.

SIDE TWO

MR. NYLAND: You see this question of criticism that is the consideration of yourself at the end of a day or at the end of a certain period, whichever period you want to take. You can say a year when you have a birthday or when there is Fourth of July or Christmas. It doesn't matter when. You have to teach yourself to wish to look back, because your past is very important. Your past makes the present. And in order to understand what the present is, maybe I have to go back and find out what were the reasons for the present to exist as it is now. You see, a present can really not be described then only the result of the past. It can also be described as the beginning of a future. But that is why the present is of such tremendous importance, because all you have to do is to describe the past and not to be attached to it. So if you could become Objective regarding the past, simply saying, "It is past, I am now what I am because of it," then I could become neutral regarding the present state. And so that Objectivity is really quite easily understood as the separation of past and future. And the moment in which this past goes over, or rather the other way, the future goes over into the past, goes through a moment of Objectivity, that is the present.

Now when I ask at the end of each day -- consider yourself in which way you have failed, because it's mostly the failures that are of importance. When you do a good deed you can say it;

your failure is that you dwell too much on it, that you're pretty darn good. That, of course, is also a failure. So the reason is, I want to know to what extent I'm still imperfect – honestly, so that I then know how can I grow or how can I avoid or eliminate such obstacles for my growth.

This is a question that has much more application among us as a Group, and I want to say something about it, and particularly [to] the women. We have very great trouble to get volunteers for [the] kitchen or any other kind of work, and there are different excuses which are being used, which really don't hold any water. There are, of course, reasons one cannot, but at the end of the day I would ask you to consider if you actually could not have helped in the kitchen when you didn't. There are people who contribute to this Barn with their time and energy and wishes. Sometimes they are paid for it and sometimes not. When you live you contribute your energy to your family and your children when you have that responsibility. You also contribute your energy to relationships you have. You have responsibilities in your life, even in this Barn. So the Barn is not just for the purpose, or you don't exist for the purpose, of helping to maintain the Barn only. That would be very, very stupid.

We live our daily life here at the Barn, and there are activities that have to be attended to, and some people want to devote, if they can, their time to the Barn itself. And that is necessary because activities of the Barn itself have to be maintained. There is correspondence. There are relationships with other people. There are letters that have to be written to other Groups. There have to be many things to be done regarding tapes, and things that will give a little bit more permanency for the future in case you want to use it or want to rely on it. So you see such people are busy. There are others who are busy in the kitchen, busy in cleaning, busy in maintaining different things. It is a question for all of you to find out what is really most important for you.

Because now you are two fold: you are at the Barn for very definite reason. I call it your wish to grow up or develop. Your wish to be in contact with people who can help to remind you. Your wish to have an opportunity to be reminded in order to use it for your self. You are here quite definitely for a selfish reason. A wish to grow up and to profit by whatever there exists. Don't ever forget that, because that requires a payment. You are not here profiting by a picnic produced by other people. Each person has responsibilities of a varying and a different kind. When you have a family, I think it is the most important responsibility you have. It's more important than coming to the Barn. Sometimes it is more important than Working on yourself. You have relationships with other people which are extremely important for yourself, because you cannot really Work unless such relationship is in a good shape. You have responsibility for your daily work because you have to earn a living. You should not have worries, if that can be helped, because if you worry you cannot Work. You have to know that in daily life it is necessary to use your time and energy in different ways, balancing them as much as you can, and you have to find out for yourself what requires this and what requires something else. That is your Conscience. And when one makes a little report at the end of the day, it is as if you want to develop your Conscience in the consideration of how you have spent your energy. And for what purpose and was it worthwhile. And so all things have to be considered. Your family, your ordinary daily work, your state of mind, and Barn, and inner life, and attending to some meetings, and wishing to Work whenever you can. And it becomes quite complicated, and I don't blame you that at times you don't really know how to spend your time.

But that is why I'm telling you just a little bit, five per cent perhaps, could go for the maintenance of living here, helping each other, not criticizing each other. Each person in accordance with their capabilities. An office has to be maintained. Don't overload an office by

asking them for work in the kitchen. They would do it if they didn't have office work. I need a secretary to do work for me which otherwise I would have to do and I cannot do. I cannot have volunteers for such a work because they are trained to do certain work in a certain way, and a volunteer, just a temporary somebody, that is of no help neither for me or for the office. There are other jobs for which there can be a substitute. And if there is really a desire, for instance, it is not so difficult to find someone to run the store for a day because there is a momentum in the store. There is momentum in certain work that you are doing that can be left for a little while and then someone else perhaps can do it by attending to it. Education can use substitutes in the form of baby sitters. You must consider that when you consider also the question who can work in this kitchen for instance, and don't be foolish to try [to] take someone away from work that is essential. There are enough of us that we can divide work amongst ourselves for that purpose -- and that's all I ask you, that you consider it, and particularly at the end of the day to consider your own conduct, not that of someone else, not to be jealous, not to compare yourself.

What is important -- your relation to your own Work. The relation of yourself towards an activity by which you can profit, which can give you perhaps at some times even friction, that can be used as that purpose then as energy. If you have in mind that you wish to grow, almost any opportunity that affords you the chance for wanting to Work on yourself, and perhaps to a increased degree, would be extremely useful to you to get out of your ordinary way and do something a little unusual.

I will watch this a little more. I just wanted to tell it to you. It's in my mind many times like many activities, of course, are in my mind, of how to regulate this and that in accordance with whatever understanding I have of it. And I don't like to have too much disagreement among us. I've said that before. You are not here to fight with each other. You are not here to complain.

You are not here to be jealous, and you are not here to gossip. You are not here to have a rotten behavior. You are here to put your best foot forward in relation to your wish. To Work on yourself in accordance with definitions as we obtained them from Gurdjieff. That is our interest, and I cannot help telling you time and time again that I will have to remind you of that when you fall a little bit off the road, when you are discussing things and fly off the handle too much, or you become unreasonable, or that you don't want to pay attention to things because you don't even want to dig into it to find out what is what. It is absolutely necessary that you understand the level of a Group, and that we wish to work towards it. It cannot be handled by those who do not wish it.

And again and again I say such people who do not wish to Work in that sense even to a small amount, one percent--whatever it is-- the attitude has to be positive, they do not belong and I will ask them to go away. And, of course I don't want to do that. I would like to keep an open mind and an open Barn. I would like people to come to see what there is, as it were, for sale. To see if they can fit in some way or other, whether that what happens here responds to them, tells them something so that they can answer to it. That they really wish to devote part of their energy for the purpose of a further understanding which can be fed by talking about the ideas of Gurdjieff, and Objectivity and Impartiality. That is very necessary to understand the relationships, and many times I talk about it, and you don't help a relationship when you keep on fighting amongst yourself. Settle questions with your mind, then your feeling at least has a chance to agree with it. But if there is a conflict, your feeling doesn't even know how to function. Let me leave it for that, just for now.

There will be some more meetings of that kind, I hope you will remember then what I am telling you. Settle the questions in amiability, but with a very definite wish to help whenever

you can. To be open to that and really wish it so that you remember the reason why you happen to be here.

Well, this sounds like a little intermezzo, huh, in the midst of questions and answers. Now you can ask again.

Elaine Knight: Mr. Nyland

MR. NYLAND: Yeah?

Elaine: Elaine

MR. NYLAND: Yeah.

Elaine: Several weeks ago at music you said something that caused confusion in something that I thought I had understood, and I'm not even sure why, in what way it caused the confusion. You were talking about the three bodies, and you said the mind going towards the -- the intellect going towards Soul could evolve - -could grow and evolve, and feelings could grow and evolve in that way, and the same for the emotions that could then grow and evolve for Kesdjan. And then you talked -- you said that nothing could take place in that way for the body, and I'd never thought about that before. I had begun, I thought, to understand the body as a tool to use for my Work.

MR. NYLAND: In the sense of growth, you know? Not in the sense of rearrangement. You can quibble about that saying that the rearrangement is also the growth. But usually we see growth as a fulfillment of an octave, up to SI DO. Like we say growth ends when one has reached a certain height. There is a limit to the capacity of a feeling and the capacity of a mind. When there is a potentiality, it means that they can grow further in the same direction as they have grown before; that is, if the DO RE MI of Kesdjan exists, there is a SO LA SI which goes in the same direction utilizing the same materials but in a different form of arrangement.

When we talk about the Soul, it is only a point of DO in which there is an evolution possible for the whole octave. As far as the physical body is concerned, it already has reached SI, that is, the end of the physical development, but there is a rearrangement possible of more and more freedom so that that what is SI DO becomes loosened up; and so there is an evolution for all three, but it is of a different kind, and that is what I meant. You see it?

Elaine: Yes, yes, thank you.

MR. NYLAND: SI DO is very compact something, half a note, compressed, which otherwise would go over a full note, is now in half. That means the pressure within that SI DO is much greater than between, let's say, SOL and LA. And so if it is a question of loosening up and becoming free from the physical body, it is a tremendous task to overcome the different things which are now binding us and which are bound to us. That is, they are binding amongst themselves and they bind us to that what is unconsciousness. And you remember probably we have talked about the possibility of utilizing exactly that as a sensing -- as that what could become a sensation for oneself -- a realization of the existence of the physical body for whatever it is and the acceptance of that since it belongs to this Earth, how it should change its particular properties in relation to a higher level of being. You understand?

Elaine: Yes, I do, Mr. Nyland.

MR. NYLAND: OK. Yeah

Paul Stegman: Mr. Nyland, Paul Stegman. One day this week while planting roses I found myself with a stronger wish than I've had in a long time, a real wish. But -- both my feeling and my mind wanted to have an 'I' present to me. This wish turned right into an effort to do that -- but -- and it lasted and lasted for about an hour or more.

MR. NYLAND: Paul, Paul, Paul. Don't let's make it too complicated. When you start already that your mind and feelings should have the wish for an 'I', I start to shiver.

Paul: Well, I had a strong wish to try to Work.

MR. NYLAND: That's ok.

Paul: And then that strong wish just disappeared as fastly -- as fast as it came.

MR. NYLAND: Then it was not very strong.

Paul: No, it -- well, it was strong for me in relation to my Work at present.

MR. NYLAND: It was like a poke in the ribs, you should leave the poke there.

Paul: But it disappeared and then I was without it again, and I wondered why.

MR. NYLAND: Because the wish is not strong enough, Paul. It is a very simple thing. If I actually want something I go after it. It doesn't leave me. I have that wish. I've said many times, you want to go to Philadelphia because there is a lawyer who has $10,000 inheritance for me from my uncle and I have to meet him at a certain time, 10 o'clock in the morning, take the train, I'll be damned if I don't make that train. Of course, I want $10,000. And all the time in sitting on the train to Philadelphia I think about it. (Laughter) And when I come to the lawyer the first thing is it, how is it, I say, "Where is the $10,000."

Do you understand what I mean by strength of a wish. It just happens to be just a little bit of something that happens like a flash-in-the-pan. That doesn't cook any beans. You understand that, Paul?

Paul: Yes, I understand it, but . . .

MR. NYLAND: Yeah, you want to know why. Again we come to the motivation of why one has a desire to Work. And really it is a consideration of oneself as one is measuring that against what you hope to become, or that could be an Aim for you in comparing it with that what is not

as yet, but what you actually wish to be. That can create, of course, a motivation, but in order to feed the motivation, I have to keep on considering what I am, looking at myself unconsciously, behaving, thinking, feeling whatever it is that I happen to be -- and something has to be registered in me that I don't like it. Or that it is not becoming to me as a man, or that I have hope that it need not always be so, even if I can explain astrologically that I happen to be that way.

You see it is a non-acceptance of that what I [am], and I know more or less to be the truth about myself, that creates for me the possibility and the hope of becoming something else much more like a real man. And so when I fail in having a deep wish which doesn't last, I really come back to myself and say, why did you have the wish originally, and then it must be attached to a description of myself in my unconscious state. And I must know myself, in that sens,e well enough that it is certainly not perfect as yet, and I can make a whole list of the different things which ought to be changed and which are unbecoming to me.

So you see, Paul, when you have a wish that disappears, write up why you want to have a wish based on the knowledge you have of yourself already; even if that knowledge is not entirely truthful, it is more than enough to create an impetus for your wish to Work. All right, Paul?

Paul: Yes.

MR. NYLAND: But now I hope you do it.

Paul: I will.

MR. NYLAND: Good. All right.

Anne Hanson: Mr. Nyland, it's Anne.

MR. NYLAND: Yes, Anne.

Anne Hanson: When you spoke to Larry about the process of Work, first it was seeing yourself as you were and then it was beginning to choose what's becoming. How can I be sensitive enough to know where I am in this process of Work?

MR. NYLAND: Have you listened to some of the meetings? We did talk about Participation, and you know, several meetings ago. Also, I said at that time that it is that what is the process of Observation, the first that is the first of the three, is not always pure. And I mean it in the good sense that together with my wish for Observation, I already like to try Participation out a little bit. So it affects my purity of the wish. At the same time it gives me an idea of what might come if I'm graduating to the next level. Now, there is no objection to it, provided I don't wish to sit too much on the next level without going through the lower class. I'm not entitled to graduate until I have a certain degree, reached, let's say 80 per cent; then they will allow me into the class of Participation. So I already know a little bit of what is going to be, and that encourages me to Work where I am. And since I have tasted a little bit of what is then going to be, I will know quite definitely when I am ready to have that kind of experience more in a concentrated manner. I never would worry about it. I think time will take care of it. Ordinary life being lived in a human being will take care of it; conditions of the Earth will take care of it, because they affect a person as he is growing up, and I think all during that period there will be many opportunities in which I can ask myself, "Where am I now, am I through with where I was, and can I go to the next step and apply it? When I wish to apply it in the form of Participation, I will find out if actually I can participate. Because if I am honest, and the requirement of Participation is that there should be an 'I' constantly with me as a guide, and I say to myself: but there was no 'I', although I did know a little bit about participating, then I must come to the conclusion that I went into this Participation a little premature. All right? It is a question of honesty. In wanting to

Work, actually recording what takes place to the best of one's ability, without having any desire to interpret it, any wish for rationalization, any wish for justification, anything that has to do with change in it so that I can live with it a little more. All right Anne?

Anne: Thank you.

MR. NYLAND: Yeah?

Bessie(?) Chase(?) of Mrs. Popov's group: I'm Bessie(?) Chase(?) with the group with Mrs. Popov.

MR. NYLAND: Yeah.

Bessie: I want to be sure that I understand the little 'I' function as a recorder of data in terms of evaluation as I understand.

MR. NYLAND: Not evaluation yet. First the fact that one is alive. If you evaluate, you start to load it a little bit, because then it becomes partly a description and the evaluation will give a certain value to it which requires on your part a little identification, and it is not impartial. We first have to learn what Impartiality is, so I can only go as far as the recognition of myself existing. To that I can remain Impartial. But you're quite right; it is a recording process by something that functions in an Objective manner. By that we mean that it is just recording. That what is observed, by means of this 'I', of me, records the fact of me existing. That recording is a fact which this 'I' stores away for my use in my memory, and I keep on Working in that way constantly seeing this life of me being manifested in different forms of behavior. All the time, this 'I' can record the fact that I continue to exist as life. After some time I will try to keep this 'I' a little longer in observing me, not the fact that I exist only, but also that in this existence I move or I have a behavior form which continues to exist. And then this 'I' can become Impartial

to that kind of form existing as a behavior form; even if it is for a very short time at least there is a possibility that, in behaving, that there is an 'I' which is Impartial to me. You understand that?

Bessie: Yes, I do understand.

MR. NYLAND: Then after some time I hope that this 'I' will be actually so long there that I can almost argue with it and saying: are you recording that now? Is it Objective or not? Then I compare it with what I receive by means of my ordinary mind and what I know of myself and I now have facts about myself which are so-called more Objective or more absolute. And I start to question with my mind as to the relative value of that what I have received as facts about myself. And I will go over in the direction of more purity, more absoluteness, less desire to explain the facts. And when I come to the point of really accepting that what is, then I understand more and more what I am, instead of only the fact that I am. You see that?

Bessie: Yes, thank you.

MR. NYLAND: The valuation of the different forms comes in the second period, which we call Participation, and I explained a little while ago. Maybe there are some others, Mrs. Popov or (?). He who would like to ask, please ask. Yeah?

Another Unknown person with Ms. Popov: Mr. Nyland. There is part of me, a part of my personality that prevents me from doing the will of the Work, but instead I do what I think the Work would do at the time. In other words it's part of me that I imagine thinks too much about what's the next logical step to do, and, therefore, I begin to have difficulty with the Work and sometimes with others. And this turns on a feeling of remorse that I'm going against when I'm asleep, going against the will of the Work.

MR. NYLAND: But what causes it in the first place? Conceit? That you think you know better? After all there is not much to argue about. Work simply means the application of a little

bit of knowledge. When one says: using it as a method this is what you do, it doesn't interfere with anything else that you're doing unconsciously, so you should not have any opposition to wishing to try it, in a certain way, like a prescription. You don't question the doctor when he writes a prescription for you. All you have to have is belief in the medicine. But you're not substituting your own medicine. You see what I mean

There is something that is given as a method, and it means, simply, try if you can to create an 'I' as an Objective entity, a faculty, which could start to function and can give you data about yourself actually the way -- as you are. Well, there is no objection on the part of my mind to become a little adventurous and to try it. And I have really no other way out than either doing it or not doing it. Because if I question, and I want to do something else that you believe in yourself, then you are not using the method, so there is no particular desire on the part of you to use the method. So the first thing that is necessary -- do you wish to Work? Then Work. And if you don't, well, then you don't. So there is no remorse; it's just a matter of making up your mind that you want to do it or that you don't do it. You understand what I mean?

Unknown person: Yes, I do

MR. NYLAND: Yeah, there's no conflict. That you have, of course, for yourself interference regarding your own mind coming in all the time and spoiling it. or not allowing this Awareness to exist, of course, it is logical. It takes place in the mind itself, and there is a hell of a lot of unconsciousness which is very much afraid of anything that's a little different from unconsciousness. I've said many times it's like a neighbor moving into a suburban place. They look around and see what kind of a guy is that who's coming here to disturb us. The unconscious state of your mind is not very happy by having a stranger there. And even at that they feel that the unconscious departments, they feel a little threatened, because it's quite unusual to have a

fellow there who is completely different from the rest. But you see if once that is there and I have it in my mind, then there is no objection that this fellow in the new little villa which is there, regardless of all the others as neighbors, can function on his own without interfering with any activity going on in the form of unconsciousness.

You see, I keep my unconsciousness going. I'm not saying stop it, and I don't say stop my thinking, stop my feeling. I allow it to continue to exist for my maintenance. And, of course, it remains in existence because I keep alive. The only thing that I say to myself is: don't give it too much energy because then it might start to interfere with my wish to Work. Yeah, is that clear?

Unknown person: Yes, thank you.

MR. NYLAND: All right, all right. Now where are your questions?

Harvey Greenwald: Mr. Nyland.

MR. NYLAND: Yeah

Harvey: Harvey.

MR. NYLAND: Yes, Harvey.

Harvey: I experienced, and several weeks ago when I've heard a lot about it, but I consider it an experience of Participation.

MR. NYLAND: Dissipation of what, energy?

Harvey: No, Participation . . .

MR. NYLAND: Oh, Participation.

Harvey: Of an 'I'. And the desire to the Work at the time, it seemed that nothing but my ordinary manifestation -- it seemed all acceptable -- nothing interfered to criticize it. And a part of it would fade out and then the wish would occur again, and it just seemed I would continue to talk, and my voice would talk in a certain tone --. then would get lost and I wished again, a

strong wish, to be able to continue. I've tried this since. And probably I've not tried this -- it had a very good strong taste of a possibility for me of making Work a more integral part of my life -- everyday life. And, I think -- I think I will try it again in certain situations of ordinary life which doesn't really bear fruitful, and yet in simple things I've not been able to get back to --

MR. NYLAND: Yeah, but you see, Harvey, you, -- you forget the reason of that Participation. Participation starts with a fellow who comes to an organization, let's say like a factory, and he is supposed to give some advice, but he was engaged and he comes to the factory. It's a little new to him, and he walks around for several days talking to different people to see what they are doing, to find out what they are worth or what are -- is their interest and how they are, or how their efficiency is at the factory and so forth, before he comes up with a report of what he ought to do and what the management should do. This man is looking at the different aspects of the factory for a purpose of becoming a different kind of a factory. That is his aim to see what is -- is possible in the unconscious state of a man to salvage and what can be thrown out.

When a Participation process starts, it is the first to see and become acquainted with what I am. And in that sense, of course, I will accept everything that is there even if I am close by, I don't know enough to have any judgment. But then my attitude is, in the different forms of my behavior which I live in my ordinary life, is that the wise way of spending my energy? Because the accent now comes more and more from energy available for a very definite purpose. And then I may find that there is energy that is used for the maintenance that is really not necessary at all, that there is energy that goes into tenseness of muscles, that it is not required by the particular experience. That there is energy that goes, and this is simply still Observation, in [a] direction where it seems to be quite useless, and not using my head sufficiently or in anger, flying off the handle, or being present to all kinds of manifestations of myself in which, of course, energy is

being used. And gradually this fellow is going to make up a report about what you actually are and in what respect you are not using that what you have as a responsibility in the right way. So you see the steps have to be much and much closer to that kind of description of ideal for yourself, and to put yourself under scrutiny in what way you are not as yet what you ought to become. And that will enliven your Participation much and much more because you will see that the requirement is constant Observation of yourself and then selection of that what is there for a different higher purpose. Does that clarify it?

Harvey: Yeah, I -- I think I can use that.

MR. NYLAND: At least it gives you a chance to think in that direction, Harvey.

Harvey: Yes.

Mary Adams of Mrs. Popov's group: Mr. Nyland, Mary Adams from Mrs. Popov's group.

MR. NYLAND: Who? Oh yeah.

Mary: I find when I Work sometimes, some periods I have a lot of energy to make efforts to Work on myself, but periods of this kind are always followed by times where I have no energy and the effort to Work on myself is tremendous, I can hardly do it. Why is this?

MR. NYLAND: You mean the effort is there?

Mary: No, sometimes the effort . . . I have a lot of energy and then there is none at all.

MR. NYLAND: And how does it happen?

Mary: I don't understand why it happens.

MR. NYLAND: Oh! You're that type. (Everyone laughs.) I think it's very simple. You know the German expression (?) ? It simply means that you're way up in heaven and enjoy it, and then you are so sad that you're almost dying. We indicate that by a certain line of behavior which is like a *sine* curve. It goes up and it goes way down. Sometimes it goes all the way up

and all the way down. That's you. Other people are a little evener and the relationship that one should have towards the consideration of such a curve existing is that you should try to make it a little bit more even. So that means at the time when you Work as much as you can and have a tremendous amount of energy, don't spend it all. Just retard it. It is as if you put the brakes on when you're going up hill. (laughter) Then when you get across the hill you go down and you don't want to go too far, you have to use brakes until you come too close to that lowest point, then you have to speed up. It looks like a dangerous curve. (Laughter) You understand what I mean, now? Try to spread it over different conditions in which you have extra energy, try to make it last a little longer. Try to understand that if you don't do it, you won't have the energy a little later.

But in general, it is dependent on your state of yourself regarding ordinary life. If in ordinary life you are balanced, you will be able to Work more. If Work interests you so much that you want to give it that, first give it to your ordinary life and then you will be able to Work much better with much more control over the energy. I hope it helps a little, but we can talk about it some other time a little more. I hear that instrument has gone off, yeah, so we are not entitled to any more.

I hope you have a good afternoon. Let me know if this kind of meeting -- questions and answers -- are better than the others, or whatever you prefer. You can have it either way -- such a choice. Good-bye.

END TAPE

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